

PREACHERS WORTH HEARING
XII

THE REV. T. C. WILLIAMS, OF ALL SOULS' UNITARIAN CHURCH.

THE YOUNG PASTOR OF A PROSPEROUS CHURCH—
GOD'S DEALINGS WITH INDIVIDUALS.

One of the youngest pastores in this city is the Rev. Theodore C. Williams, of All Souls' Church, at Fourth Avenue, and Twentieth-st. Although he succeeded so easily a predecessor as Dr. Bowles in 1883 he is not yet thirty-three years of age. He was born in Brookline, Mass., and was graduated at Harvard College in 1876, being the orator on class day. For three years he taught school and then entered Andover Seminary, where, although a recognized Unitarian, he found great courtesy and tolerance on the part of both professors and students, which, to use his own words, "gave him a large idea of Christian unity." Not being in sympathy with the theology taught at Andover, he went to the Harvard Divinity School, finishing his course in 1882. His first church was at Winchester, Mass., where he remained only one year, being called to New York in June, 1883.

Mr. Williams is the pastor of an exceedingly interesting church. For more than forty years its pastor was to New York something what the many-sided Beecroft was to Brooklyn. Both were equally loyal to the Union, in the pulpit and out of it. While one was facing English mobs, the other was the leader in the splendid work accomplished by the Sanitary Commission. Nor is it strange that the church which Dr. Bowles served so faithfully should soon forget his lessons of "charity" for all in the common acceptance of that term, even if its present pastor were not himself a leader full of sympathy with the suffering and wisdom in devising means for their relief. Since Mr. Williams has both these qualifications, new churches in the city surpass his in methods of practical charity. The Flower and Fruit Mission, the Mission School, the Employment Society, the Benevolent Society, the Women's Auxiliary Society, the Working Girls' Vacation Society, and a "Helping Hand" are among the active societies of the church. Its trustees are J. Harvey Rhoades, William M. Prichard, B. G. Arnold, Judge Addison Brown, W. T. Wardwell, George E. Baker, S. Sidney Smith, Herbert H. Drake and R. H. Ewart.

A special series of Sunday evening services are being given this winter, sermons and lectures alternating. Last night the Rev. James T. Bixby discussed "Robert Browning and the Faith of the Future." Tolson, Newman, Emerson and Carlyle are among the first speakers. The study of the Old Testament, and, therefore, their object throughout is the revelation of the Divine Goodness to the individual man. And this is the secret of the Psalmist—the personality of faith; it is not also the secret of Jesus, which He has made known; a light set upon a hill, and everyone sees it. We have now seen the secret of the Old Testament, and it is distinguished from the others in an astonishing difference. The religion of Israel was not morally superior to the revelation of divine righteousness in Buddha and Confucius; the real of its frequently backsliding adherents was weak compared to the loyalty of the Christians.

The religion of Israel is essentially a progressive faith. It is a revelation through inspired men; it is a personal religion such as City culminates in Jesus Christ. We can see now why the Psalms are written.

The first portion of Psalm 136 is as follows:

"Blessed is the man who fears the Lord, who walks in his ways."

This portion of the Psalm is as perfect as it is wise;

it is the secret of the personal religion of God.

It is the secret of the personal religion of Jesus Christ.

It is the secret of the personal religion of the Devil.

It is the secret of the personal religion of Satan.

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